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SERIOUS & SEASONABLE WARNING UNTO All People:

Occasioned by two most Dangerous Epistles
to a late BOOK of

JOHN FALLOE'S,
Subscribed by

RICHARD BAXTER,

| | | | |
|-----------------|-----------------|-----------------|----------------|
| Tho. Manton, | A. Palmer, | Geor. Griffith, | Rich. Mayo, |
| Tho. Jacomb, | Tho. Cole, | Matth. Barker, | Tho. Gouge, |
| John Yates, | Tho. Dolittel, | John Singleton, | Will. Jenkins, |
| John Sheffield, | Will. Cooper. | Andr. Parsons, | Tho. Watson, |
| Ben. Needler, | Will. Carllake, | Steeph. Ford, | Sam. Smith: |
| Rob. Bragg, | Th. Wadsworth, | Fran. Warham, | Will. Tutty. |

Brethren all ----- in Iniquity.

Whose Bow is alway ready bent
With Quivers of Malice against the Innocent.

*For loe the wicked bend their Bow, they make ready their Arrows
upon the String, that they may privily shoot at the Upright in
heart, Psalm. 11. 2.*

Whose Slanders and Lyes against the Holy People called Quakers
are hereby Reproved.

By C. P.

*These things have I written to you concerning those that seduce you,
1 John 2. 26.*

*They are impudent Children and stiff hearted; but surely they will not hear, nei-
ther indeed will they cease; for they are a rebellious house; yet shall they know
that there hath been a Prophet among them. Ezek. 2. 4, 5.*

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To the People called, *Anthony Palmer's*
C H U R C H.



MY Friends, my knowledge of you hath been long, about this time 20 years, my Love to you can never expire, being unfeigned: I heard of you first, at a place called London-house, and am constrained to remind you of that day: You then were a Reproached suffering People; and it was then a Reproach to go to your Meetings, several of you, in that day, being Imprisoned, for bearing a Testimony against the Sins of those times, and in that day, you being humble and meeks, the presence of God was amongst you, in so much as a Kumer of it went through the Nation, and you were visited by many choice Spirited men, & your hearts were melted by the powerful stirvings of Gods Spirit; Oh ye degenerated People, remember that Day: But you resisting the Holy Spirit, Pride and Lust, and Self-seeking got up amongst you; and then you defiled your selves, by touching with the Iniquities you had testified against; and then a Spirit of Strife and Division entered you, and brake you to pieces, and ye went into Sects and Parties, one Party publickly declared against another, as Old Leaven purged out, and thus ended your Glory: and by this means were many honest hearted, that uprightly sought the Lord amongst you, scattered. Now it is not possible to utter the grief that was in my heart in that day, for I dearly loved you: And when the Lord brought that great Desolation upon all professing Interests, 1659. whereat even the whole world was amazed; then great was my expectation that by affliction, you would be turned to the Lord: and that accordingly, again his Presence would be found amongst you: and you know what a noise you then made in your many days of Fasting & Prayer, then in sincerity seeking to be establish'd in Religious matters, expecting to be strengthen'd by a nearer fellowship with you, so as to abide in the tryals of that day, I sought to be nearely related to you, and was admitted as one of your Members, and the Lord knoweth I clo'd with you, in

uprightness towards him; and true love to you ; which pure unfeigned Love did rest upon my heart unto you. And here I cannot forget, and it may be good for you to be minded of it, that at that time one of your Chieftain, to my great disappointment, told me, in the hearing of several of you, that you were sensible, that the Presence of God was suspended from you, endeavouring to satisfy me, that God doth often suspend his presence from his Church : I then answered, that if I found a want of the Lord's Presence, I always charged it upon myself as the cause of it. Now after some considerable time of tryal, I found you spake truth, to my very great distress, finding that the presence of the Lord was not amongst you; and dismal and dark was that day, when I came to see, that I fought the Living amongst the Dead. Now, Oh People, God Almighty, that searcheth the heart, and trieth the reins, knoweth that I am deeply sensible of your state, who have only a name to live, but are dead, and in true love to you have mourned for you, and fervently desired your salvation, and indeed hoped well concerning you, until lately finding the name of your Teacher, A. Palmer, amongst many more, to a Book publisher by John Faldoe, as Approvers, deep sorrow even seized upon me, that the Teacher of you, a People that for many years have loudly proclaimed to the world, That Love to all Saints is a Foundation Principle of your Fellowship: should set his hand in a way of commendation to the world, of the said book, to an Epistle, stuff with most detestable lies and slanders, of, and against a People, that by many years experience, I have found to be a holy People, walking in the fear of God blameless, and sound in the faith of the Gospel, whom by your aforesaid Principle you ought to Love, and knowing them to be clear of those foul things laid to their Charge by your said Teacher, both as to Doctrine and Conversation, I forthwith sent your Teacher one of William Pens Answers to him and his Brethren Ministers, And thus wrote to him.

Anthony

Anthony Palmer,

IT is so plain hereby proved, that thou art guilty of Lies and Slanders against Gods People, called Quakers, that be that Runs may Read it; and that thou art so guilty, I hereby charge upon thee, if thou art the A. Palmer there meant, as I believe thou art; and I send this, that thou mayst see thy Error, which if thou wilt acknowledge, and send it me under thy hand, that thou dost see and acknowledge thy Sin herein, I shall be right glad: otherwise, if in some short time, I do not receive such an account from thee, thou mayst expect that I shall (in that Congregation, whom I knew, I judge, many years before thou didst; and whose Souls Salvation I desire) bear my Testimony against thee as a Slanderer, and Liar, not fit for the Communion of such, much less to be a Teacher of any People pretending to Christianity.

The 19th Day of the
30th Month. 71.

After waiting many days, having a great desire to have heard of his eyes being open, to see his great Sin herein, as saith the Prophet, Amos 5. 12. I know your manifold Transgressions, and your mighty Sins, they afflict the Just : It was in my heart to clear my Conscience publickly amongst you ; but my expected Opportunitie being disappointed by one of your Meeting, denying to inform me where you intended to be Assembled ; it entered into my heart, to commit my Message unto you, into writing : Oh People, In bowels of tender Love to you, I beseech you to consider the evil and danger of that Spirit, that slandereth and believeth the Innocent, as your Teacher hath herein done, and have a care I warn you, least he begetteth the same Spirit in you. And in a Conscientious discharge of my Duty to God and you, I hereby bear my Testimony against what your Teacher hath written, to be most detestable Slander, proceeding from the old cursed Enmity of the Serpents Seed against the Seed of the woman : and I do in seriousness of Spirit, hereby call upon you, to consider of the state of your Souls, and the sad danger you are in, to be seduced by this sort of men into that detestable Spirit, that hereby they have manifested to be in them : having long known you, and been of your number, I am the more concerned for you, and do beseech you to examine your Condition, after so many years talk of Christ, and Salvation by him : I must tell you, your Building is but on the Sand, and the Rock you know not ; for you know that when the winds blew, and waves beat upon you of Persecution, you fled in that winter, there was no courage for God amongst you, but you fled from your Testimony, manifesting by your fainting in the day of Adversity, that your strength was but small : And I must clear my Conscience towards you, that for many years in many places of this City, made such a noise concerning Religion ; and when the hour of tryal came, fled, and turned your backs on your Testimony : the cause is this, your Building is on the Sand, and so like the wicked, you oft fled, when none pursued, so captivated were you by the fear of man : I know, and your Consciences know, how you consulted your fleshly Ease, and Interests, and fled the Cross ! Consider I earnestly in-

treat you, how it came to be thus with you. Men have seduced you into a false Faith, and false Hope: and the God and Christ you talk of, I testify unto you, you know not: and so in the hour of tryal, how should you stand, that know not the Rock? Oh ye backslidden People! thus it is with you, whether you will bear or forbear, this is the word of the Lord unto you, even a Lye is in your Right hand, while you are talking of Christ, his Death and Sufferings, and Resurrection, and Justification by him; yet being rebellious against his Light in you, you are ignorant of, and strangers to him: and so truly I see and am sensible of your sad danger, even to be seduced by your Teacher, to stumble at the Foundation & fall and perish for ever! Oh that ever the Teacher of Allholloows-witness-bearing People, should enter into a Confederacy with the worst of men, against the Innocent Holy People of God: for such are they, who by him and his Colleagues are so Reviled: I say, a People sanctified by Faith in Christ Jesus. Oh People, the Lord hath a sore and terrible dreadful Controversie with you; for you are as the Cauldron the Prophet speaks of, with its great scum in it: so it is with you; the fire hath not purified you, but you retain your scum of Pride, Fleshly-ease and Sensuality, Formality in Religion, and Conformity to the world. Oh that it should be thus with you, after such a day as God hath brought amongst you! Now I am to tell you of one great depth of Sathan, whereby you have been seduced, for which the wrath of God Almighty is against you; and that is, your offering Sacrifice, when God calleth you to Service: In that your Practice of keeping those Days in a way of Fasting and Prayer, when God calleth you to testify against their Superstitious Observation: your Teacher beforehand tells you, that such a day, you will have a diversion from your Callings, and therefore appoints it to be spent in Fasting and Prayer: thus if any Testimony exposeth you to Sufferings, you to shun the Cross, to offer Sacrifice you agree. O depth of Deceipt: Oh ye Antients of that Congregation: there was a day when your beloved John Symfon exhorted you to open your Shops on such days, as a Testimony God required you to bear against Superstition: and I have heard him reprove the neglect of it;

In these words, I paddled along the Streets such a day ; and scarce
 see one shop open ? being the 25th day of the 10th Month, and
 lamented it, and reproved you for it : Oh you Back-sliders ! com-
 pare this with the Spirit of your present Teacher ! Oh what a fil-
 thy pickle you are in ! that have thus long wallowed in your mire !
 the Lord abhors you, and all your Fastings and Prayers : even as
 the Prophet said to degenerated Israel of old : this is the word of
 the Lord unto you, Oh People, Zech. 7. 5. Speak unto all the
 People of the Land, and to the Priests, and say, when ye fasted
 and mourned in the fifth and seventh Month, even the seventy
 Years, did ye fast unto me ? did appoint it ? I this day testify unto
 you , these 14, or 15 years, ye have not fasted unto the Lord, but
 to your selves, to your own Bellies, to preserve your fleshy ease and
 interests : and it is no better than the cutting off the dogs neck, or
 offering Swines blood : Consider this, Oh ye Hypocrites, and hear as
 an the sight of God that justifieth me in it, and requireth it of me,
 I charge it upon you that call your selves Churches, to be guilty of
 thickning the Veil of Darkness upon the minds of the People of this
 age, by your deserting your Testimony against Superstition, and
 running away in the day of suffering. Oh ye Hypocrites, when God
 calls you to a publick Testimony against Papist Observations, you
 run into corners, and keep a houlng of your fears of the dark night
 of Popery coming upon the Nation I know your doings in the dark--
 the Righteous God hereby chargeth it upon you, to be guilty of ma-
 king erres and thick the Veil of Darkness upon the minds of People
 in this day ; and in his Fear I charge it upon you. Woe, woe unto
 you from the jealous God of Israel, that out of Sion this day roar-
 eth and uttereth his voice from Jerusalem against you. Oh ye evil
 doers, that have run into Corners, Cole-holes, Closets, or on tops
 of houses, through Valleys, from one house to another ; enquired
 after, and consulted to have back doors, and all to escape the Crof ;
 Oh blussh, that ever men should be so impudent, as to appear in this
 day to admonish the People, that have so acted their part ! Now no
 wonder your Teacher joyns his hand with that notorious Enemy to
 God and Reformation, R. Baxter, who hath strained his wits on
 that

Teynters, to reduce this age into Ægyptian Darkness, witness his Cure for Church Divitions: wherein he hath condemned the Saints and Martyrs of all ages: and no doubt but Ed. Bagshaw, that so honestly opposed him, was counted with these 25 Moniters a Reverend Divine; but to pass them, Oh how can I but lament that the people of Allhollows should be entered into this most detestable confederacy against the work of God in this day! Oh you whom God hath emptied from Vessel to Vessel, and bewred some of you to piece, and all to humble you and parifie you: but alass you are turned into the degenerate plant of a strange Vinc to bins, Jer. 2.21. yea you are the people that having been smitten hav. not received correction, v. 3. Oh people, this i: your state! and as he saith v. 9. he will yet plead with you. Now clearly seeing th: sad danger you are in, even suddenly to rush your selves .nto an irrecoverable state, by being begotten by your Teacher into a Spirit of enmity against the Lords be ritag, which is the work of the Devil in this day, in and by various Instruments; and the Devil set a work these 25 Moniters, to slander and reproach the holy people of God, to prejudice you and others against them, and their holy Testimony: I hereby warn you of the danger you are in, and in obedience to the requirement of the God, in whose hand is my breath, and to whom I must give account of all done in the body, in opposition to them, and all such as they are. I hereby testifie that the p.ople they slander, are the Israel of God, a holy unblameable people, whose design in the world is the glory of God, and the salvation of mens souls, for which they have hazarded their all, when none of these Moniters durst shew themselves: and amongst them, I am a witness, is preach sound Doctrine, and not to be reproofed, the same salvation and way of obtaining it, that as the Apostle said; began first to be spoken by the Lord, and after by them that heard him: and I here testifie unto you, that you are their enemies because you know them not: but did you see them in themselves, stript of the false dresses of Fal doe and these Moniters, and all such as they; there is so much honesty in many of you, that a love would arise in you to them; yea you would lay hold on their skirt, and their God should be your God: A zeal is in my heart towards God, and in pity to poor deluded people by these wicked men, and therefore be-

seech you and all peop'le to consider your state, and take heed to your spirit, as was the antient exhortation of Esay the Prophet: so to you all, I say, Oh harden not your heart by continuing in your provocation: And to you in particular, once more I say consider your state, and be honest and true to your selves: you know not how short your time may be: oh be not bewitched by corrupt men, but consider what was the cause you could not stand in the hour of tryal, but for fear of a Constable or Soldiers ran away from your Prayers and Preachments; yea from your Bread and Wine too, that you call a Sealing Ordinance of your eternal Inheritance; but you have manifested what a sense you have, of the vallue of an eternal Inheritance in your taking your evidences unsealed, rather than expose your bodies to a Prison, or shame amongst men; there is that in you that sheweth you that if you would do your selves justice, you would confess you love your bellyes more than God: seek the well-fare of your bodies, not your souls: Oh repent and be converted, that you may know a blotting out of your sins: Oh ye Summer-fruit, if you reform not your lives, the next winter of snow and frost of Persecution, ye will all drop again as rotten fruit, fit for nothing but the dunghill, as Christ saith of the unsavory salt: therefore even as was said to them of old, Rev. 3, 18. I councel thee to buy of me gold tried in the fire: or I assure you if you know not a purging of the dross from the silver, you will never be vessels for the Finer. Prov. 25. 41. But depart from me ye cursed I know you not, will be the dreadful portion of all of you, so now I proceed to examin somwhat of the Moniters Epistle, which I testify against to be a Compound of Lies and Slanders, sufficient to send all those to hell that shall swallow the least dose of it. Not that I intend a general answer to it, that would swell to a large Volume so to rip it up and respond to it: but as to that part of it, that once my self being infected with, and thereby prejudiced against the holy people of God and their Testimony, the Lies I once believed, I am now to testify against: & truly I believed them not simply of my self, but as they were influenc'd into me by such persons as these, as no doubt is into you; and in Conscience towards God, and his dear People, that I say these Moniters have falsely represented, and detestab'y slandered. I thus proceed:

21. MONITERS.

Excepting some juggling Socinianized Persons, or Papists that assume their Name.

HEre they plainly endeavour to incinuate into peoples minds, that we are in Affinity with the *Papists*; and have *Papists* amongst us.

This horrid Slander and Lye I once believed, through the like Incinuations of such, and some of these men: Now indeed the deadly Venome of their Monition Lyes here, being the old Weapon whereby they have for many years endeavoured to destroy our Reputation, and thereby our Being, in the Land of our Nativity: and truly these men consider not in their heart, that God remembretli all their Iniquity, *Hos. 2. 7.* and so they go on to drink up iniquity as the Ox drinks water: and in this matter they have been so manifestly proved Lyars, that were they not the impudent Sons of Jezebel the Seducer, *Rev. 2. 20.* they would never have raged thus more, excepting that God will have them discovered, to be of the same Spirit, with their Brethren in *New England*: for these 25 Moniters are a Complication of Presbyterians and Independants; and it is to be perpetuated as most requisite for the Information of succeeding Ages, That it was Preaching Praying, Fasting Presbyterians and Independants that Murthered the Saints in *New England*: Now in this horrid Impious Incinuation of us to be Popish, they yet manifest the depth of Villany, *Hos. 6. 10.* that lodgeth in their Hearts, to incinuate this afresh into Peoples minds: but Lyes are their Refuge, as *Needham* used to lay of their Enemies. *This Lye was their Weapon*, 1659. when they put forth their Monition in this City. Now that through so much Tryal and Tribulation since, even to the general satisfaction of Magistrate and Subject, the contrary hath been manifested: These Men herein Charge, 1. With most horrid

impudency and malice. 2. To be manifestly hereby convicted, to have a design, to debauch the Peoples minds, in persuading them to believe the contrary to their experience, and what is repugnant to the conviction of their Conscience: contrary to experience: that sometimes these Monitors will say is the best Teacher; herein they are chargable with Debauchery: and better for their work sake, merit the term Debauchers, than Divines. This looks Pope like, that people must not see with their own eyes: It is sufficiently known, how oft Baxter hath flown up and down the Nation in white and black sheets, to render us Jesuitical and Romish: so cannot be much wondered at in that proved enemy to all saints, who rather than will want enemies to shoot his arrows of malice and envy at, can make Sectaries, and then thunder out his Bulls against, calling upon the Powers to persecute them: as they know that are acquainted with the wards of his *Catholick Key*, dedicated to R. C. where I cannot but note, he scribbles against a sort of Sectaries, I could never meet with in any other Author, and yet am no stranger to the History of the Times, nor a heedless Spectator, of publick Actions, that is the vainest Sect: but no doubt but this man would have all he envies such a Sect as he pleaseth to term them, and then away with them all at one stroak, that the Presbyter may have all, and that scarce enough to satisfie their greedy desires: But adored be the hand of God, wherein is the heart of Princes, who hath secretly disappointed all such *Hamans*: and here I cannot but remember people of this mans being in 1659. publickly cryed up and down in London, for a Lyar and a Slanderer: so R. B thou art no changling; wherein thou hast no doubt been lately strengthened, by a Son of the same Mother: though differing a little in Feather, *Tbo. Hicks* the Baptist: who might well have Subscribed, as of your Fraternity, being so dexterous in forgery, whose *Dialogues*, and thy *Catholick Key* differ in date, but not in Nature. Now to conclude, This I hereby declare to all of you, and to all men, that this Incinuation is most false, and the Lye and Lyars are for the

the lake of Gods Vengeance for ever : and that we have either Papist or juggling Socinian amongst us, is a foul lye, and make your Charge good if you can. And I hereby warn all, as they tender their Souls welface, and would escape the Pit of Perdition, these Malicious men are leading them into, to have a care they let not into their minds this most detestable Incinuation. A lye I once believed, and was prejudiced against the Saints of God by it, on the contrary I declare, that in Conscience I believe there never was a Jesuite or Papist amongst the Quakers, as owning them, or their Principles : and for Socinianism, I refer you to a Book written by those Servants of Christ, his Church, and their Generation, *George Whitehead and William Penn*, intitled *The Divinity of Christ* : wherein is enough said to satisfie any, but such as are drunk with the Wine of the Whores Cup, i. e. the Priests, i. e. the Presb. and Independants Cup of Malice against the Innocent : thus the Lord having opened my eyes, and deliverd me out of these snares of the Enemy, i.e. to believe the false incinuation; of men against the holy People of God, I give my Testimony against this their incinuation, as tending to debauch People, being assured, that as the standers by said, when the Temple was rent, and darkness covered the earth, when Christ suffered : *Of a truth this was the Son of God* : so that by the Doctrine and Conversation of the people whom these men thus traduce, even most people have been reached so as to believe, they are not, nor never were, Jesuitical or Popish : Now at this time a day, thus to incinuate, I say is to endeavour to debauch the minds of the People, to perswade them to believe a people to be that, which they have born, and do bear such a Testimony against, in root and branch, as never was born by any People, since Popery had a name in the world. And oh that the present Magistrates of *England* could bow their ear and receive a word of Counsel in this matter, even to be aware of these men, and of being influenc'd by them into an evil opinion of the innocent people of God : their old practice was by Petitions and Addresses to endeavour

deavour to stir up their own Creatures to acts of Cruelty against us, under the same pretence of Jesuitism and Popery ; but of late years, what they incinuated into peoples minds to affright and amuze them on that acoount is sufficiently known : and now again, because malice hath no place for rest, they are buzzing again into peoples minds, incinuations against us, as the intordncers of Popery. Well, God Almighty will render their Iniquity into their own bosome ; and as to you, this I declare, the Quakers merit no evil from you, being a people of as sound Principles, as to Government, as ever were upon the Earth, whoever they were and have been that have hurt people with whimsical Opinions concerning Government, under specious pretences, I shall here be silent as to such : but as for the *Holy Israel of God*, called Quakers, Righteousness is in their hearts towards all men, to the King, and all that are in Authority : desiring their Eternal and Temporal Tranquility : And therefore I do even beseech all such, whom God in his wise Providence hath set as Rulers over the People of this Nation, to have a care they be not seduced by these men, into false apprehensions of this holy People : and must to that end here mind you, and all m. n. That it was Preaching, Praying, Fasting Presbyterians and Independants that murthered the Saints in New-England. Oh have a care of them, for they drive at no less here: but God that hath, will yet more and more unveil them to all men.

MONITERS.

*From whom they hide the poison of their Anti-Fundamental
Doctrines.*

COME Rabbies, though never at your Universities, nor can well tell what trash by Tradition you profess, for Fundamentals, forged in, and somented by General Councils, and Synods of carnal men, like your selves, that in several Ages

ges, have drawn Pictures of Religion, which you fall down to and worship, out of whose Treasuries you have stockt your selves: and strip you of which, alas how much wiser are you than those whom you mock at, as ignorant? this I affirm on behalf of the Quakers, that whatsoever, according to the holy Scriptures can be called Fundamental Principles of the Christian Religion, they fully assert, own, and contend for, even for the Faith once delivered to the Saints, which you carnal men are out of. Now, you Rabbies, and all men know, that we believe in one Almighty Omnipotent God, and that he is to be loved, worshipped, feared and obeyed: that he created and upholdeth all things by the word of his power: that he is holy, merciful, just and true: that man by sin became deprived of the knowledge, and enjoyment of God, his Creator: that the restoration of this lost man to happiness again, in the enjoyment of the favour of his Creator, is only through the Lord Jesus Christ, who 1600 years agoe, was of the Line of *David*, born of the Virgin at *Bethlem* in *Judea*, who preached a Heavily Doctrine, was Crucified by the *Jews*, and laid in a Sepulchre, and was raised by the power of God, and was seen of *Mary*, and other Brethren, who ascended far above all Heavens, and shall come the second time without sin to Salvation, even to all that look for him: that he came to do the Fathers will, and in the prepared body did it, in which he abolish'd death, offering up himself through the eternal Spirit, without fault to God, to purge the Conscience from dead works to serve the living God, *Heb.* 9. 14. That Man must believe in this Lord Jesus Christ for remission of sins, and acceptance with the Father: and that by Faith Christ is applyed to the Soul, for Wisdom, Righteousness, Sanctification and Redemption: and that by the imputed and imparted Righteousness of Christ, man comes to be justified, and accepted with God, acceptance being only in him the beloved: We believe the Resurrection of the dead, Christ the first fruits, and afterward they that are his at his coming: We believe the Life everlasting, Amen. And for
 Cariss.

Christ's sake are willing to be killed all the day long, in hope of a better Resurrection, seeking a Country whose Builder and Maker is God : VVe own the Holy Scriptures to be of inestimable value, and excellent use to all men : but we say it self gives the preheminence to the Holy Spirit, as that alone which leads into all truth, *John 16. 8.*

Now in opposition to the four Moniters that incinuate that we do not own, and preach Christ, the Eternal Son of God, and after the flesh of the Virgin : And the 21 that incinuate, we hold anti-fundamental Doctrines, I give forth this Testimony : wherein I affirm that of the 4 to be a most detestable Lye : that we preach a meer Created Light of the natural Conscience and Reason, affirming that the same Jesus that the Apostles Preacht, to be Preacht amongst us ; faith in him is preacht as the only name given by whom poor Souls can be saved : and in opposition to the 21, do say, if to believe in the only true God, and Jesus Christ whom he hath sent be essential to Salvation ; if to fear God, and love our Neighbours, and do to all men as we would be done by : even to believe in Christ as the Author of eternal Salvation, to all that obey him, and as is more largely afore-mentioned, be with you Fundamental, then your incinuation of our holding Anti-fundamentals is slanderous.

It is very true, Baby-baptism, prated-prayers, Sinners to sing Saints Psalms, Man-made Ministers, entitling every unclean harlot to Church-membership, that the Merciful God decreed some men from all eternity to damnation, that God offers mercy and Salvation to those he never intends it : these Lies and Blasphemies, wherewith you have poisoned this age ; all this we deny, but all wholesome found Doctrine we own, and are ready to make it appear to the Faces of the Stoutest of you, and prove you are Slanderers of us.

These Lies once believing, that the Quakers denied Christ and the Scriptures ; and knowing the danger people are in, through the subtil wiles of these men, to be seduced into a Spirit of envy against the Innocent, even to their everlasting Damnation.

nation, I am the larger in this matter: the great objection in this matter is, that we preach the Light, and exhort people to turn to the Light of Christ in them, this is true, but that this is to preach, a created Light of Reason, and natural Conscience: oh that ever men that would be accounted the only Learned men, should be thus blind, and base, and thus to incinuate, when the Scripture so amply gives us an account of Christs preaching himself, in the same Dialect, that he was come a Light into the world; and exhorted people to believe in the Light, that they might be Children of the Light, *John 8. 12.* and here I shall reser these Rabbies, and all people, to the Testimony of Paul, *Acts 26.* giving account of his Doctrine, *I continue witnessing, to small and great, the same things spoken by Moses and the Prophets; how that Christ should suffer; and be the first that should rise from the dead, and shew light to the people, and the gentiles:* Well ye Rabbies, is it to preach a created Light of the Reason and natural Conscience, to testifie that Christ doth shew light to all men, and exhort them to turn to it; you might as well have said the same of Paul, had you lived in his days: Oh the midnight darkness that you are in, thus basely to perswade people to believe Lyes concerning us, of your own forging. VVhaterever have been, and may be, your false accusations, I am assured, all these people called Quakers, can unanimously and chearfully, concerning Jesus Christ of Nazareth, subscribe to that savory saying of Doctor Crisp, as I remember.

*If Christ thou knowest, it will suffice,
Though else thou knowest not:
If Christ be hid, thou art not wise,
Though all else thou art taught.*

21. MONITERS.

And yet some of them being grown Rich, can, and do live in sin as much flesh-pleasing fulness, splendor, and indulging to a sensual life, as others whom they have condemned.

IVWill readily allow these men to be competent judges of such a life, according to their own Tenant, that Experience is

is the best Teacher: yet in this also their tongue is set on fire in hell, according to their wonted trade, to call good evil, and evil good, Jer. 48. 27. *Was not Israel a dirision to you? even so is it with these men:* they deride the Israel of God, and endeavour thus to draw in others to deride us: and I doubt not but the cursed fire, that burns in their unclean hearts against us, they design to blow up in the whole Nation against us: but it is like them, who doth finally apply peace where God speaks war, and war where God speaks peace; but they are lame in this also, by their own Tenent: who in their Pulpits will tell you, Generals prove nothing: This is a general Accusation; but except they can of their own knowledge, produce some particular instance, it proves nothing: and though I never was of their University Pupils, yet do believe, that by their University Rules, they merit a lash, for suppository Calumination: It's true, Ill-will never speaks well: so to expect better from these men, were to seek grapes on thorns: but we know all are not dead drunk with the wine of Malice, so as to believe all these men say, though termed Reverend Divines. Old stile, though nothing more repugnant to propriety of Speech: But as to that matter let all men know, that if any pretending to be of us, be such as indulge the flesh, they are none of us, but are returned to you: for it is not possible they should be of our fellowship, but may be fit members for your Church, who doctrinally declare, that Dominion over sin is not to be expected here: as a great one of you in a Book called *Helps to Piety*, thus saith, *The body of sin and death were born, and must die together.* Oh rare Divines! is this Doctrine a help to Piety? Now to conclude this, Oh ye Moniters, would ye recover your long lost Reputation, by slandering us? your old cause taught you better: all this will not serve your turn, for God is stripping the veil off peoples minds, and they will ere long see with their own eyes, not yours; and the unprejudiced know you are false accusers herein; and that all sensualists are judged of us and not of us: for we follow peace and holiness, without which no man shall see the Lord..

21. MONITERS.

Few among them are men of so much understanding, and competent Principles, as to be able and willing to give a methodical account, intelligibly, of what they or their party hold.

Here is a Lye Couchant: He that rides conquering and to conquer, notwithstanding all your weapons of opposition hath in our day riden prosperously, that in our Nation at this day is many thousands of true *Israelites*; of which great number it may be suppos'd, you 25 are not acquainted with 100. And yet you are so confident, as to affirm us all fools but a few. Oh ye Artists, and men of Methods, that are wise to deceive! We are not ashamed to grant, [that we are come to that Wisdome that the world calls folly, being willing to become fools, that we may be truly wise, as the Apostle testified in his day; and it's not novelty, for such as preach in the wisdom of God, to be called babblers, by such as you: We are come to that which giveth subtily to the simple, and in that mistery how should we be intelligible to you, carnal men, whose wisdome is from beneath, sensual, divelish: But before you upbraid us for our ignorance, oh Rabbies, you should answer *Ruficuſ* by S. F. What, will you boast, and put off your harness, as victorious, and sing and ring a victory, and never have engaged your enemy? If *Ruficuſ* hath put you all to silence, why do you so mock at the Rustick? You prate against the Rustick, and yet run away from him. Well ye Rabbies, we grant you cannot understand; but I tell you the reason is, because you were never with us at the School of Christs Croſs. We know you come from Cambridge & Oxford, but you are not yet entered in the School of Christs Croſs, and that's the reason, we who speak the wisdome of God in a Mistery, are to you unintelligible. We know you have read worldly Authors, and have hundreds or thousands a year, to pick here and there, and then inclose it in your

Bible, and tell the people, thus say the Fathers of the Church : thus the Antient and Modern Divines : the Text is thus divided into parts : these the points of Doctrine : thus illustrated : these the Inferences : these the grounds and reasons of the poissit : these the Uses, and thus applyed : Lo your Trade ! and by this craft you fill your bellies, and maintain your Families in worldly pomp, and thus the spirit that is in you lusteth to envy against the poor and meek of the earth, and call them fools and mad men, babblers, unintelligible of inconsistent Principles : Well, if ignorance be the Mother of our Devotion, we know we have heard and learnt of the Fathers, who calleth not many wise nor mighty, and confoundeth things that are, by that which is not. But oh that you Doctors could see, that God is in this day turning the wisdome of wise men backward, and perfecting his praise out of the mouths of babes and sucklings : which glorious work, though you joyn hand in hand against, you shall not go unpunisht : for Sions brightness is arising, and her God is her glory, and in vain do you form weapon after weapon, for none of them shall prosper, the Lord hath spoken, and who is he that faith and it cometh to pass, when the Lord commandeth it not ? the Virgin Daughter of Sion laughs at all your plots and conspiracies, trusting in the arm of the Lord, that hath brought your councels to nothing, and yet, yet again will make you Diviners mad. Oh ye Doctors, Remember that hand that subverted all your councels, and brought down your losy nest in 1659. you that deceived the simple ones of that day, by your long Prayers, and days of Fasts in several places in this City, charming them with Lyes, until the hand of the Lords Vengance brake forth, without remedy : could ever this age expect again to hear of you, whose light of your eyes, and breath of your nostrils, is so long agone dead, and twice buried. Now oh people, can you chuse but stand amazed to see these men so impudent, as ever again to appear, as your Monitors ? how many of your dear Fathers, Husbands, Brothers and Kindred have in this age, by these very men, been seduced into destruction.

destructive ways to soul and body, to the ruine of many ancient and honest Families ? I say to all people, reflect but your own Experience, of these men, the best Teacher, as themselves say, and more need not to be said, than to remind you of your own experience of these men. These men are better known to me, than to every one, and my feet were well nigh滑den into the everlasting pit of destruction, by their seducing Doctrine ; and it's my concernment to warn others : and I do say, could people hear the cry of thousands out of the pit of damnation, they would intelligibly hear their Idol of Jealousie, and others thus lament , Presbyterian and Independants, under the notion of Gospel Ministers, and Reverend Divines, were the men that seduced us hither, by their preaching peace to us, and crying, the Lord is with you : had it not been for them, we had obeyed the Light in our Consciences, and returned from our evil ways, and had never come here : thus cries John Indicot and others of *New England*, and this is the dolorous complaint of thousands of our, but yesterday, dear Countrymen. Oh people, consider what I say unto you, that you would but reflect your own experiance of these men. Oh G. G. how darest thou ever appear again ? Shure thou hast forgotten thy *Westminster* Flatteries , thou most notorious lying Prophet, whom I heard thus to pray, at *Pauls*, *Lord, Ble/s. the Army of the Lamb, against the Beast, give them success.* The Army that by thy Master was sent to *Hyspaniola*, to rob the *Spaniard* so then there : the Army of the Lamb was hewed to pieces in the woods in *Hyspaniola* by a few Moors. Oh sad Moniter, possest with a legion of lying Spirits ! Solomon saith, *He that saith to the wicked, thou art righteous, him shall the people curse, Prov. 11. 26.* That is thy portion, O G. G. by way of eminence. Oh if people were not in a Lethargy of security, they would be aware of you all, and shun you as the Plague of the present time.

Oh People !

These Priests you see no Changlings are,
such as they were, such like to be ever :

They

They change their Coats and vary their Notes,
 But always you may observe their lure
 Is strain'd to grasp after filthy lucre :
 Though often routed, yet they rallye,
 And face any way to fill their bellie.
 Their net is alway spread to fill their table,
 Rendring Religion a meer fable.
 That of them you may not have clear sight,
 They prejudice your minds against the light.
 Those that them observe, cannot but mark
 Their industry to keep people in the dark.
 No wonder then, they thus continue to fight
 Against those that exhort to turn to the light.
 Did you but see these men, as they be,
 From them, as greatest danger, you would flee.
 All Zeal for Religion they endeavour to cool,
 For alas they dread, that threatened boone, (Rev. 18.11.)
 Oh dreadful day, John the Divine there foretold,
 When their Merchandise will procure no Silver nor Gold.
 These sinews cut, they faint and ever dye,
 Therefore dread the light, lest people shoule see eye to eye.
 Thus see how they conspire, the people so frighs
 From coming to heed the Quakers Light.
 Which to accomplish, a legion of Lies
 They joyn together, for to devise.
 Well, let them alone, God shall shew
 This applyes to them, but their due.
 No other evidence but their Epistles,
 They yield no grapes nor figs, being thorns and thistles.
 Now such as will not for their own eternal good,
 Of them be warn'd, I am clear of their blood.

Thus having somewhat exceeded what I intended, I shall
 conclude, adding some few worthy Sayings of some Antients :
 and in short, answering to what may be objected, that here is no-
 thing

thing in way of answer, to what John Faldoe hath written : I shall not dissemble, in pleading inability, knowing a measure of that promise fulfilled, that the least of the flock shall draw them out : only this I say, at present as to that, that so much of that nature, is already written by William Penn, that more need not be yet said, seeing it is untouched by these Adversaries : to which I refer all that would herein be satisfied : expecting to dispatch a discourse, wherein I shall prove these very men, I have hereby warned people of, to be in Doctrine and practice, the very floodgate, whereby Atheism and Prophaness, is breaking in as a mighty torrent, upon this miserable age: but God hath lift up his Standard, blessed be his holy Name, and that by the Testimony of the holy people called Quakers, as I shall hereafter more largely evidence.

Farewel.

A few pertinent Notations out of Fox's Acts and Monuments.

288. **G**uilielmus de Amore, called a Master of Paris, and chief Ruler of that University, it's probable as Learned as R. B. that wrote the *Catholick Key*, saith thus, *True Prophets preach only for Gods Cause, health of Souls, and not temporal gain, and study not Eloquence and curious placing of words: nor do they force any to receive or hear them: nor do they endeavor to procure the indignation of Princes against such as will not receive or hear them. Measure your selves by this, oh you Presbyterians and Independants.*

369. The Saints in that day complain thus; *Lord, Men now make great Ston houses full of glass windows, and call them thy Church. Is not Baalism in your mouths, Oh Professors.*

358. A Learned man thus saith, *The corrupt manners of the Christians do spring and grow out of the wickedness of the Spirituosity: the enmity of this age against the Innocent, is greatly attributable to such as these Moniters.*

318. *Lord Cobham, If the Curate be an Idiot, Idolater, or of vicious life, I ought to flee from him. Compare this with Bax: Cure. Alias, Balm for the wounded Harlot.*

301. *Wickliffe,*

I : 501. Wickliffe, So long as a man is in deadly sins, he is neither Bishop nor Prelate in the house of God. Liyes and Slanders are deadly sins, what then are these Moniters?

239. The Saints in that day understood Christ and his Apostles to be against mens being called Masters: I believe would not have called men Reverend Devines; I am sure not such men as these, that endeavour to expugn Divinity out of the world.

485. Every good man, though unlearned, is a Priest: that the Bishop, the Simple man, the Priest, the Layman, are of Authority, according as they live; and that no man is bound to give bodily Reverence to a Prelate.

872. The Saints of that day against Superstitions Burials.

11 863. One burned for not owning ungoaly Priests Pastors of the Church.

Cyprian, that lived in the 3d Century after Christ, who is applauded by the Learned; his Writings, they say, are next to the Scriptures: thus saith he, women that advance themselves by putting on Silks, and Purple, cannot put on Christ; they who colour their Locks with red and yellow, begin betime to prognosticate what colour their hair shall be of in hell: they that love to paint themselves otherwise than God Created them, may fear that at the Resurrection, their Creator will not know them.

John Knox, the famous Scotch Presbyter; Fol. 361. History of the Reformation of the Church of Scotland, thus saith to the Gallants of those days, How pleasant were this Life of yours, if it were to abide ever, and in the end you might pass to Heaven in this gear: but sy upon that Knave, Death, that will come, whether we will or not; and when he bath laid on his Arrest, then foul worms will be so busie about this flesh, be it never so fair and tender; and the silly Soul I fear will be so feeble, that it can neither carry with it Gold, Garnish, Pearls nor Precious Stones.

These are short Collections very seasonable to mind these Moniters and their Flocks of, who stink so noysomly of Envy and Pride.

THE END.